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Micah 4: 5. Mr. Montefiore suggests in his article on "Many Moods in the Hebrew Scriptures" that the idea of specialism in religion was with difficulty shaken off by the Hebrews. Even among the prophets it remained. "The other nations may worship their false gods, if they please; we will enjoy our privilege of adoring Jehovah, the true God." And he adds: "This is, I fancy, the thought expressed in a verse of Micah, appended, perchance, as a side-note or reflection by a narrow-minded scribe to a solemn universalistic prophecy, and then, by a strange, though not unusual, fate, incorporated into the text: 'for all the peoples shall walk every one in the name of his god, but we will walk in the name of Yahveh, our God, for ever and ever'". It is an ingenious suggestion that relieves the passage of some difficulty, though Mr. Montefiore is not the first to propose it.

Prophecy and History. An interesting statement has recently been made by Professor W. T. Davison of London concerning the relation of the Hebrew Prophets to the Old Testament history. He showed that it was no chance connection in the Old Testament between prophecy and history, for prophecy there implied study of Old Testament history; we were dependent upon the Prophets, because the whole of their writings as inextricably bound up with their history. These four points were particularly to be remembered as summing up the leading ideas that were suggested.

1. The Prophets themselves were important factors in history. They were not idle spectators, not mere critics, but they helped to make the history as well as to write it.

2. We were indebted to the writings of the Prophets for facts of a certain kind, not merely on account of kings and a succession of kings, and the wars in which they were engaged and the victories won, but facts dealing with the social life of the people.

3. Especially in the Prophets do we find the coloring of history: that glow of feeling which makes the figures in history to live before the reader, and without which the period could never rightly be understood.

4. There is prominent significance given to the writings of the Prophets by the lessons contained in them, something better than the dry remnant known as the philosophy of history.

The Prophets discerned motives and principles in the significance of events which could only be discerned by men who had some insight into the events which they chronicled. They saw the true meaning and they wrote down that meaning, and therefore the connection of such men with history was not a slight matter.

Micaiah's Vision. It is suggested, in an article on this subject in *The Expositor* for January, that the prophet himself was responsible for the form in which he presented his vision, while at the same time the contents of it were divinely revealed. Just as a dream takes shape from some event which has recently impressed itself on the mind in its waking hours, so did Micaiah's mind weave the material of the supernatural revelation into the forms of his experience of court-life. The vision "was miraculously imparted to the mind of the dreaming, or entranced, seer that the predictions of Zedekiah and his confederates were false or, it may be, due to the inspiration of a lying spirit ;

and the expedition against Ramoth-gilead would end fatally for Ahab. Round this objective and Divine nucleus the prophet's imagination, working according to its ordinary laws, constructed the scene which has puzzled many a devout student, using materials which were familiar to the dreamer's experience". From this point of view, "the unworthy conceptions of God which so troubled us are seen to arise neither from Divine inspiration nor from the conscious thought of the prophet. They are simply the accidents of a dream."

Jehovah Resting : Isaiah 18 : 4. Isaiah's conception of history is dwelt upon by Rev. J. R. Gillies in the February number of *The Expositor*. He finds it to be that of the Rest of Jehovah. "Human history seems to be a perpetual oscillation ; perfect justice is seldom or never reached except by some happy accident, or for a moment in the transition from one extreme to another of injustice. How different, the prophet feels, it is with Jehovah ! In Him you have the perfect self-restraint of adequate knowledge, of power and love that is passionless in its intensity". "Such is the prophet's conception of history : Jehovah resting ; an open eye that quietly surveys, notes all ; a hand that holds the reins of power, yet gives to human freedom its play ; a providence which makes the restless sea of human passions, blind, furious, its pathway, and moves, or rather *rests*, in its own eternal purpose that embraces all."

1 Peter 3 : 17-22. These verses are carefully analyzed and expounded in the same journal by Prof. J. Rawson Lumby. The peculiarity of his view lies in his conclusion that Christ's Spirit speaking through Noah must have caused some of the Antediluvians to repent, though their bodies could not escape the deluge. "Yet death when it came would be a release from their prison-house : they died as far as their sinful bodies were concerned, but their saved souls were raised to a new and purified life." "Noah and his family were not washed by the waters of the deluge ; *they* were not buried by baptism unto death." The longsuffering of God tarried, though there was no hope of escape for the wicked from the deluge, that Christ's Spirit might save some. Their souls were "in prison" in their sinful bodies ; but the hope of them had not utterly perished. Noah suffered truly, but his century-long suffering bore some fruits in the hearts of those among whom he lived. And so in relation to these saved souls the apostle can tell us (4 : 6) that for this cause the Gospel was preached unto them that are dead, that they might be judged according to men in the flesh ; might undergo the sentence which for sin has been passed upon all men, "Ye shall surely die" ; but yet might live according to God in the spirit.

Professor Briggs, however, in *The Homiletic Review*, Feb. 1890, declares that Jesus the Christ preaches to the dead as well as to the living, bringing forward the passages, 1 Pet. 4 : 6, where "Jesus is represented as preaching the Gospel to the dead, that they might be saved and live in the "spirit" ; and 1 Pet. 3 : 18-20, which "teaches that Jesus preached to the imprisoned spirits, the worst of men, in the prison-house of Sheol, and presumably not without fruits." So he finally states that these passages (with others) make "it clear that Jesus, during His three days of death, went to both sections of the Middle State and preached the Gospel to the dead." Here are two of the most learned expositors who, while agreeing in one point, viz., that Jesus (or the Spirit of Jesus) was successful in His preaching, hold most divergent views as to the place and time of that preaching.